THE

OLD PURITAN

Detected and Defeated:

OR, A BRIEF

TREATISE

SHEWING

How by the Artifice of Pulpit-Prayers our Dissenters, at all times, have endeavour'd to undermine the *Liturgy*, of the Reformed CHURCH of *ENGLAND*.

Together with

The Fault and Danger of such Prayers, whether vented *Extempore*, or forethought by the Speaker.

By a most Learned and Reverend Divine now with God.

Now I beseech you Brethren—that ye all speak the same thing, and that there be no Divisions among you. 1 Cor. 1. 10.

LONDON: Printed for *W. Davis* in *Amen-Corner*. 1682.

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LONDON, Printed for M. Pasqu in Amen Corner, 1682.

The Publisher to the Reader.

AT this time of day when the Reverend and Learned Clergy *of the* Church of England, *are so great Ornaments of the* Pulpit, *and so justly admir'd for their performances in Preaching; he that would take upon him to instruct them how to behave themselves in it, had need be a very wonderful and extraordinary Person for Learning and Authority; or else he will be thought to charge himself with a most invidious and vain glorious* Task.

But the Author *of the following* Tract *was well known to be such a Person, a man of great Reverence and Learning, and worthily Design'd for a* Principal Governor *in this* Church, *if it had pleas'd God to spare us so great a Blessing a little longer. And therefore it should not be thought any great presumption, to set down His sence of the* Clergies *Duty: Especially in a matter that does not touch on the preaching part, but concerns only* Discipline, *and is neglected by most (as himself thought it was) through mistake of its* bad consequences, *or by Inadvertency of the* Law *that has enjoyn'd it.*

For some years both before and since this Copy came to my hands, I have observ'd in many places, and especially about London, *a great disuse of the practice here contended for: And having discours'd with several concerning it, I must needs say I have not been yet so fortunate, as to meet with any Reasons sufficient (in my Judgment) to justify the Common practice, or to outweigh my* Author's *arguments against it.*

I know that the Title *of the* Canon *cited by him,* (viz, 55. primo Jacobi) *runs thus* Precationis *Forma* à Concionatoribus in concionum suarum Ingressu *imitanda, but I am not convinc'd that the intention of the* Canon *is fulfil'd when the matter of it is turn'd into the* proper Form *of a Prayer: Because we are hereby oblig'd to* follow this very Form, *which is plainly the* Form of Bidding Prayer, *the word being all along* precamini, *and not* precemur. *And in the Beginning 'tis,* populum hortabuntur *they shall* move *or* exhort *the People to pray, but not pray with them till the Conclusion: So that the next words* hunc aut similem modum *may not be understood of changing the* Form of Bidding Prayer *into a* formal direct Prayer, *but barely to allow a Liberty of altering only the words, so as may be suitable to any Emergent occasion, or particular Circumstance, keeping still to this* Form

in the nature of an Exhortation. Wherefore seeing 'tis so præscrib'd by K. Edw. 6th. by Q. Eliz. and here by K. James; and ratify'd since by the succeeding Powers, and not repeal'd by any later Constitutions; I see no reason why it may safely be dissented with, unless we infer from the general usage, that there is in that case a Tacit Consent of the Church. But I don't find why the Church should be thought to Agree and Consent privily, to that which she has Decreed otherwise in a publick manner. And however she may Connive, or tolerate, or forbear to punish Offenders; yet this will in no case acquit them of the guilt. Besides there is the less ground to Argue upon the Churches Consent, because many Eminent Churchmen that should share in it, have declar'd themselves of this Authors opinion and do practice accordingly.

The Dissenters tho' they hate nothing (but Monarchy perhaps) more than our Establisht Uniformity yet are so fond of any pretence against us; that of late they have had the hardiness to Tax the Conforming Clergy with the * Breach of it, in matters (as of less moment, and not so ill consequence as this here treated of, so) much more Difficult, if not impossible, to be remedied. And I am told the Popish Faction hath taken hold of the very same occasion to bespatter and revile our Discipline. And farther, I know many Regular and sound Divines that both use this Form of Bidding Prayer, and no other, and are also dissatisfy'd with such as do not use it: so that such would do well either to shew good reasons why they disuse it, and to make those Reasons as publick as this Paper, Or else to Testify their Conviction by the use of it. For if my Authors proofs stand firm and unshaken, their contrary Custom or their great numbers, will not justify them in the other practice. How long soever they have been in the wrong, 'tis no shame at last to yield Obedience to the Truth and to the Law.

* Also against Dr. St. Hickringil, &c.

But if they make it appear against this Author, that they are in the Right, or that 'tis but a matter of meer Indifferency whether we use this or another Form, tis hop'd that the Rest of the Clergy may follow their way for Uniformity's sake: Or, that whether they do or no; yet neither they, nor the People may be Scandaliz'd if both ways be prov'd Lawful.

There is no other Design in the Publication of this paper than to procure a strict Conformity in the practice of the matter in hand, or a General satisfaction to such as are Scrupulous about it.

I shall say no more but only give notice that the Authors words are kept entire in the Body of the Text: The marginal notes being added by the publisher, to make his meaning clear, and to ease the Reader in perusal of his Citations by referring directly to their places.

THE

THE GENERAL PROPOSITION, Maintaining,

That it is not Lawful for any Person that has received Holy Orders *in the* Church of England, *to use any Extemporary or Præmeditated* Prayers *of his* own private *Composure either before or after* Sermon *in the* Church, *in the* publick Worship *and service, but only the* Liturgy *set forth and allowed.*

FIrst, Because it is directly against his own *Solemn Promise* made to the *Church* when he came to be *Ordained*: † And that promise is set under his hand when he subscribed the *Three Articles* contained in *Canon* 36, the *Second* whereof runs thus * *That he will use the Service-Book præscribed in Publick Prayer, and no other.*

† v. The Form of Ordination, &c.

* *Quod ipse in publicis precibus & Sacramentis administrandis, illam prorsus* formam *quæ in dicto libro præscribitur & non aliam sit observaturus.* Sparrow's Collections, p. 287.

Secondly, Because the use of such prayers is directly against an *Act of Parliament* (viz.) That * *For* the *Uniformity* of *Common-Prayers*, which enjoyns peremptorily under sharp punishments, that no man shall use any other *open* Prayer than is mentioned and set forth in the said *Book.*

* v. The *Acts of Uniformity* and especially That *in primo Eliz.* which is still in force as will appear by that *in xiv Car. ii*, and is meant by the Author. See also *lib. quorundam Canon. ib.* p. 238. parag. 2.

Thirdly, No man is to presume to exercise *any Sacerdotal Office* except he be * *called to it* as was *Aaron*.

* But in Ordination, the Person to be Ordain'd is rather *call'd* to the contrary, as is shewn above in the first Argument. *v. Sparrows Coll.* p. 47. and p. 60.

Seeing therefore both the *Church* and *State* have expresly enjoyned us to use no *Publick Prayers* but the *Liturgy* [Except his Majesty give special leave, upon some *extraordinary* occasion, for the drawing up of *Forms*, which leave has ground *de jure Communi* both *Ecclesiastical* and *Civil*] it follows, that neither *Church* nor *State* have given power to any to vent Themselves in such *Open* Prayers *in the Church*; because they Expresly *forbid* it.

To presume then to use such prayers contains in it a *Complication* of several *Sins*.

First, A sin of *Falshood* or the breach of a *Solemn Promise*, confirmed by *Subscription*, to the *Church*.

Secondly, It is an Act of *Disobedience* to the *Higher Powers*; and so 'tis an expres sin against the *Fifth Commandment*.

Thirdly, It is an Act of *Injury* and *Usurpation* Offer'd to the *Church* in presuming to thrust themselves into a *Sacred Office*, which such men are not intrusted with, nor thought fit at all to Execute.

For, Many may be able to *discourse* unto *Men* (since if they chance there to fail in point of *Truth* or *Congruity*, the matter is of less Consequence.) But the *Church* will trust but Few that shall *Lead* men when they speak to *God*, because there a *Falshood* may oft prove an *Abomination* in speech, and an *Incongruity* may soon amount to *Blasphemy*.

I would gladly Demand of any prudent Person, whether he conceives that when the *Church* of *England* was in

in her greateſt Glory ſhe had ever in it 9500 perſons, anſwerable to the 9500 Pariſhes, that were able to *Lead* the People in Prayer? Sad Experience tells us the Contrary, and informs us loudly enough of their *Solæciſms* and *Blaſphemies*. And the ſame Experience tells us that the *Directory* helps them not at this Dead Lift: Nay it may often prove the greateſt Impediment, ſince were ſome weak men allow'd to chooſe as well their *matter* as their *words*, they might perhaps come off with ſome tolerable approbation: But being forc't to Confine themſelves to *matter*, which either they well underſtand not, or are not ſo much uſed to ſpeak on, their *Prayers* are oft times *vain* and *ridiculous*, or (which is worſe) *Erroneous* or *Blaſphemous*.

The *Licentiouſneſs* of Devotion (that Each *Private Prieſt* durſt adventure to *Lead* others in *Publick Prayer*) breeding great diſturbance in the *Primitive Church*; brought the *Fathers* to *Decree* thus, in the 2*d*. *Council* of * *Milevis* (where St. *Auguſtine* ſate, as appears by the *Subſcription*) that *no Publick Prayer ſhould be offer'd up to God, that had not been approv'd of in a Council, or at leaſt Agreed upon by the more diſcreet ſort of men*, † [Ne forte aliquid contra Fidem, vel per Ignorantiam vel per minus ſtudium ſit Compoſitum:] *leaſt either through Ignorance or for want of due pains * the Publick Faith might receive hurt through ſuch Prayers.*

* Canon. 12.

† This is alſo repeated in the 70*th* Canon of the Council of *Africk*. And hereunto agrees the 3*d*. *Eccleſia probe*

Conc. Carthag. Can. 23. ſee alſo *Microl. de Eccles. Obſerv.* c. 4. *Orationes quæ ab omnibus ſunt, rejiciuntur*; as 'twas decreed under *Carolus magnus*. * In the Compoſers.

Now beſides *other Hurts* which the *Church* of *England* hath received by this *unlawful* Courſe, all may know ſhe hath received one remarkable miſchief in the *Neglect* and *Scorn* of Her *Liturgy*.

For, when *Cartwright* that *Puritan Incendiary*, ſaw he wanted Power either to *Extirpate* or *Alter* our

Eſtabliſht Book of Common-Prayer, *He* was the *Firſt* durſt boldly uſe this Forbidden *Knell of Devotion*, which he, and thoſe who follow'd him, improv'd to ſo great an height by *Poſting over* our *Liturgy* with ſo much *Careleſneſs* and *Scorn*, and by giving all the Advantages to thoſe *Forms of their own*, [advantages] both of the *Voice* and of the *Eyes* and of the *Hands*; that the People began ere long to think, that the Reading of the *Liturgy* was but a *Uſeleſs Task* impos'd by the *Church* on the Prieſts: But that they *compleatly ſerv'd God* if they came in [to the Church] when the Pſalms were ſinging; becauſe, beſides that they *praiſed God*, and had the Benefit of a Sermon, they heard a *long Prayer* too [And that] ſet out with all the Devotion and all the Advantages it could poſſibly receive from the *Art*, or from the *Natural* good *Parts* of that Perſon who compos'd it. So that he who will needs continue the uſe of theſe F*orbidden Prayers* in the *Pulpit* takes the readieſt Courſe (as much as in him lies) for the rooting out of the *Publick Liturgy*.

* This is too true, but makes it not a whit more Lawful.

Object. It may be ſaid perhaps, that many * *Church-men* both of great Knowledge, and great Place, have themſelves uſed theſe *Forms* of *Praying*. And upon that ground, why may not they?

Anſ. Truly if to Argue at this rate were *Concluding*, it might ſoon free us not only from the tyes of many *Engliſh Laws*, but from the Obligation alſo of the *Decalogue* it ſelf, which without all doubt is broken often enough, not only by thoſe of the Common Sort, but by men of great Place and Knowledge. But we muſt *Diſtinguiſh* between *Conſuetudo* and *Corruptela*, and ſo Learn that *Uſages* taken up againſt expreſs *written Laws*, are *Corruptions*, but not *Juſtifiable Cuſtoms*.

I ſuppoſe that theſe men do not at all like the Courſe that the *Independents* now uſe in *Prayer*, who permit this *Extemporary* or *Voluntary* way not only to the *Prieſts*, but to their *Souldiers* and to their *Mechanicks*. And I Imagine a main cauſe of their miſtakes to be, becauſe ſuch an *office* is *intruded* on by thoſe men who have no juſt *Authority* to perform it. But then if they would conſider things well, they would eaſily find that this uſe of *Forbidden* Prayer has *Metamorphos'd* them into *Independents* ſince they have no more *Authority* to compoſe ſuch *Forms* from the *Apoſtolick Church* that *Ordain'd* them, than either that perſon has, who is now employ'd to *make ſhoes*, or that other *Eccleſiaſtick* whoſe Formalities are a *Belt* and a *Buff Jerkin*.

One thing I ſhall add more, and it is a ſhort Diſcourſe how the *Pulpit Forms* of *Prayer* were brought into the *Church* of *England*.

We muſt know then, that in the times of *Popery* the manner Commonly was to uſe the *Lords Prayer*, or elſe an *Ave Maria* before Sermon: So that when King *Edward the Sixth* came to Compoſe his *Injunctions*, He made Choice (as he had very good Reaſon) of the *Lords Prayer* for that purpoſe. But becauſe it was thought fit that the Kings juſt *Supremacy* in *Eccleſiaſtical* things ſhould be at leaſt Weekly publiſht to the People, it was thought Expedient to premiſe to the *Pater-noſter*, a *Form* (as his † *Injunction* ſtyles it) of *Bidding Prayer*, wherein the *Prieſt* was not to ſpeak to *God*, but only to the *People*, *Exhorting* them to pray Inſtantly for ſuch and ſuch Perſons (and things) but He pray'd not to God at all, until he clos'd (his *Exhortation*) with the *Lords Prayer*.

This was likewiſe confirmed in the * *Injunctions* of Queen *Elizabeth*, and Expreſly called the *Form of Bidding Prayer*.

† 'Tis call'd there *the Form of Bidding the Common-prayers*. Sparrow's Collect. p. 10.

* The Title is, *The Form of Bidding the Prayers to be us'd Generally in this uniform ſort*. Spar. Collections, p. 85.

And

And when King *James* of Bleſſed Memory turned thoſe *Injunctions* into *Canons* his *Law* runs [*Canon.* 55.] That *Miniſters** ſhould *move* the *People* to joyn with them in Prayers (*viz.*) in this *Form of Bidding Prayer* Ye ſhall Pray for Chriſt's Catholick Church &c. concluding always with the *Lords Prayer*.

* *Populum* Hortabuntur *ut ſecum in precibus, Concurrat*, &c. Sparrows Coll. P. 294.

Now, Let any Indifferent man Judge: Are *Exhortations* proper *Forms of Prayer*? Nay let a Diſcerning perſon Conſider it well, and it will appear that things there *prudently* ſpoken by way of *Exhortation* and *Narration*, would prove very *Abſurd* in *Prayer*. How fond would it appear to tell the great God of Heaven (and Earth) of the King's moſt Excellent Majeſty our Soveraign Lord *Charles* by the Grace of God King of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith &c. or, as ſome oft do, to tell God of ſuch a *Lord*, *Earl* of ſuch a place and *Baron* of another, One of his Majeſties moſt Honourable *Privy Council*, and his very good *Lord* and *Patron*, &c? And yet when we do but *exhort* them * to *joyn* their Prayers, ſuch Clauſes may not be unfit.

* Or deſire them.

I can ſcarce think of any other apparent way to defend them †.

† From impertinence in that practice.

And yet 'tis true this *Form* is there (*viz. Canon* 55.) call'd * a *Prayer before Sermon*: And ſo it is; becauſe we then ſay, together with the *Preacher*, the *Lords Prayer*, to thoſe very purpoſes he Exhorts. And they well know, who know *Divinity*, that all kinds of prayer are reducible to that Holy *Form*: But it follows not that the *Preachers Exhortation* is a *Prayer*: Or that he then at all ſpeaks to God himſelf, but (only) to the People. Indeed upon an occaſion *Extraordinary** it is a Prayer of no Ordinary Compoſition, and therefore call'd the *Form* of *Bidding Prayer*, both by a *Reform'd King** and a very glorious *Queen*; and yet *de facto* diſus'd by an Itching

* *Precationis formula* ---*in Concionum*---*ingreſſu*---*ibid.*

* Such as this appears to have been in the deſign and uſe of it.

* *Edw.* 6. and Q. *Eliz. ut ſupra.*

Purita-

Puritanical Humour at first (no doubt) by *Cunning* and Design, and afterwards (as I verily think) for the most part by *mistake* of the bad end to which it drove, or by *Inadvertency* of the *Law*.* But it is most apparent that such Forbidden Prayers are an Especial means to Eat out the whole *English Liturgy*.

* And perhaps Both.

FINIS.